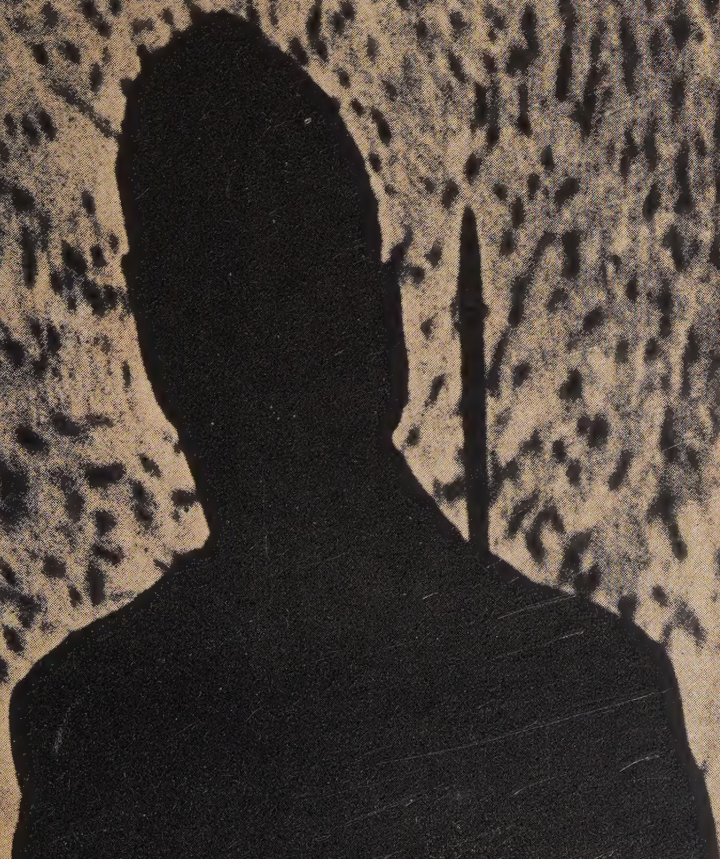
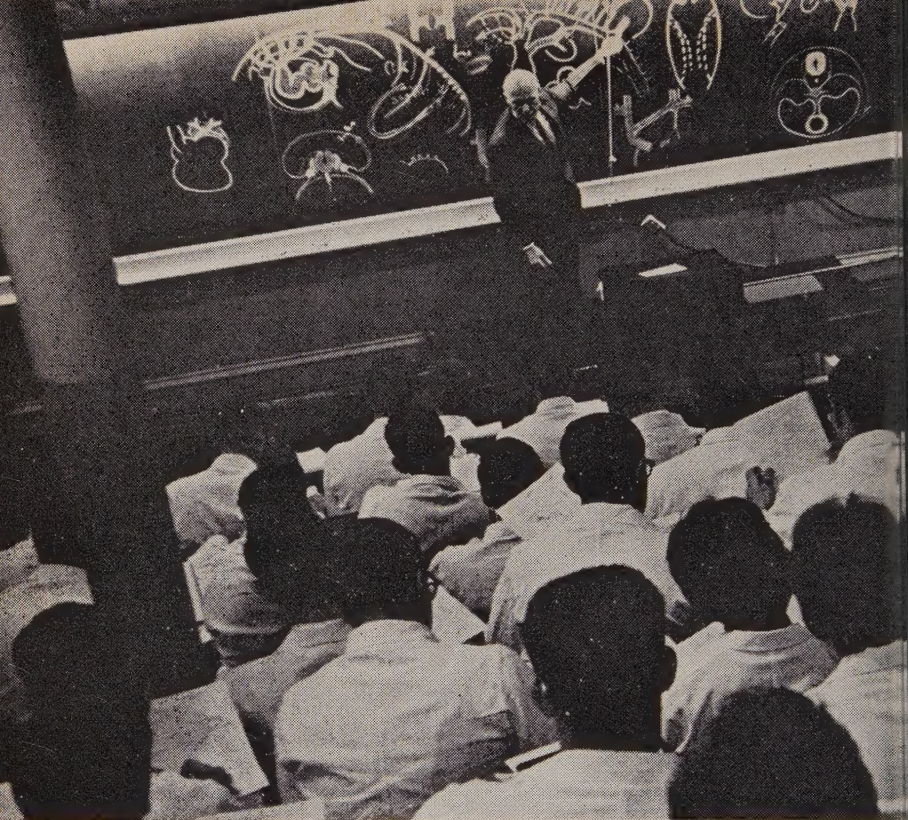


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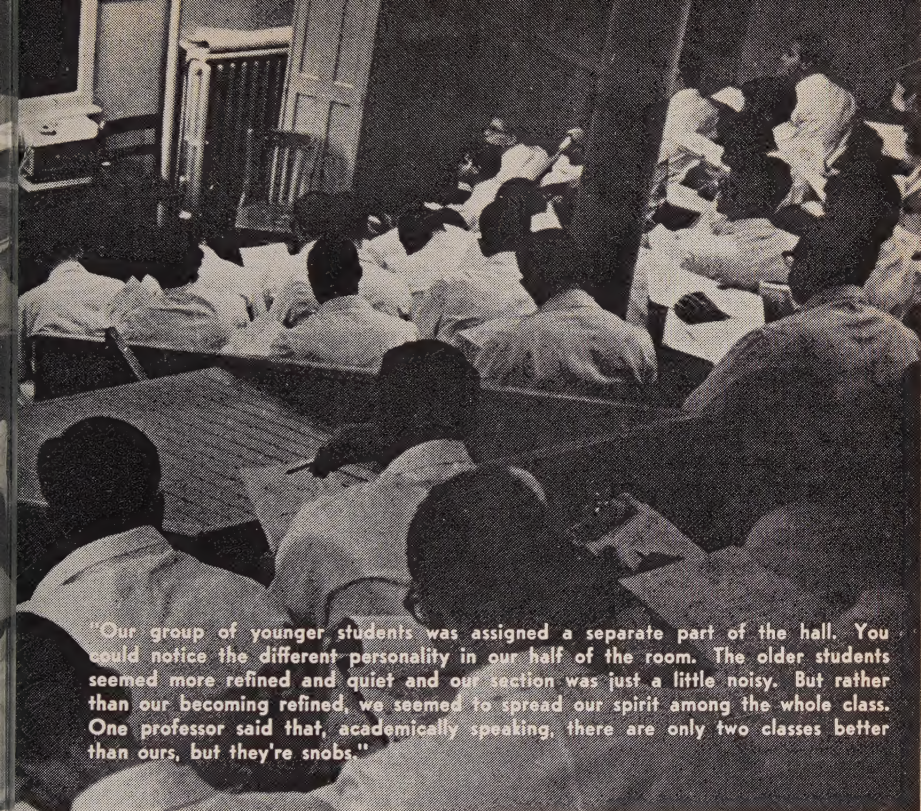
Little guys are hard to beat
I recall a moment I grew up
On becoming a doctor faster





"First, you'd better be total"

Twenty-six extremely-talented students who want to be doctors are being given a chance to trim two years off of the normal eight years of medical training necessary for becoming an M.D. After studying through their freshman year (1963-64) and a summer session at Penn State University, the young men entered the Jefferson Medical School of Philadelphia as unfledged freshmen last fall. But there are differences between them and the 150 Jefferson classmates. In addition to the full medical curriculum, the accelerated students take one course each semester from visiting Penn State professors and this work counts toward their Bachelor of Science degree. Then this coming summer and next summer while their Jefferson classmates are on vacation, the experimental 26 will return to Penn State for summer sessions. In other words, the M.D. degree will require the normal four years of graduate study, but the 26 are making a two-year reduction in



"Our group of younger students was assigned a separate part of the hall. You could notice the different personality in our half of the room. The older students seemed more refined and quiet and our section was just a little noisy. But rather than our becoming refined, we seemed to spread our spirit among the whole class. One professor said that, academically speaking, there are only two classes better than ours, but they're snobs."

Are you want to be a doctor!"

time required to earn a B.S. degree, but *not* a reduction in the scholastic requirements for the B.S. If this experiment is successful, it will become a control program for exceptional students. But Penn State is continuing its four-year pre-med course and Jefferson does not plan to alter its over-all concept of four years pre-med for admission. Three other schools are experimenting with accelerated programs—Northwestern, Boston University, and Johns Hopkins. However, in each of these programs, only one of the required eight years is eliminated. Reporting his reaction to the program, one Jefferson student said: "The reason given for this program was a shortage of doctors. It was felt that the extra time and cost of an eight-year education was discouraging a lot of people who would normally go into the medical profession. But the fact is that medical schools like Jefferson accept perhaps only one out of a dozen who apply. There are plenty of applicants. The trouble is there aren't enough schools!" ▶

Youth

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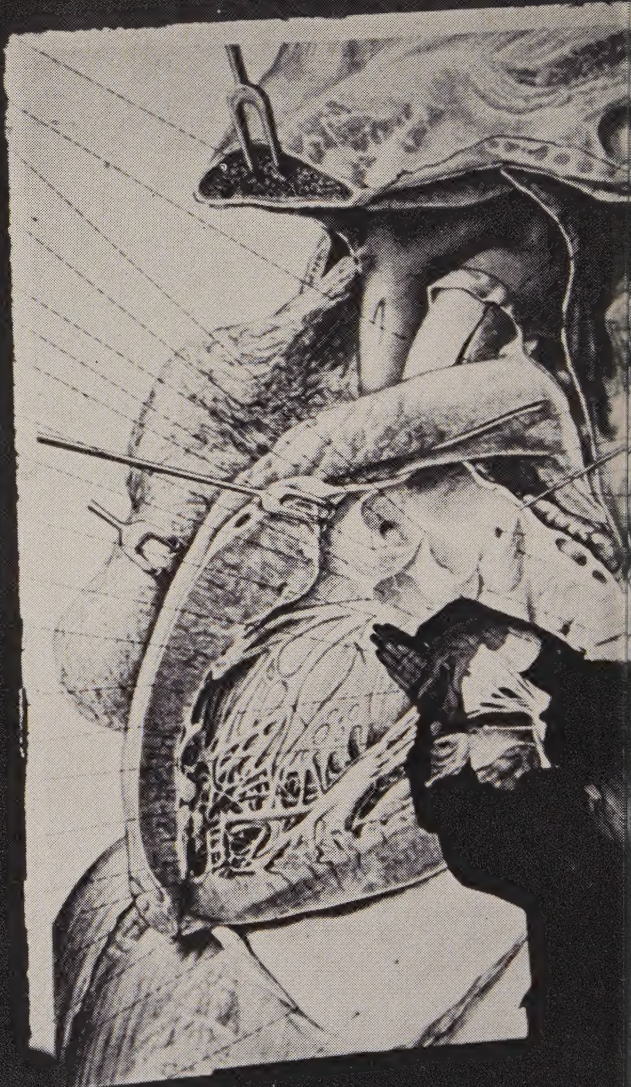
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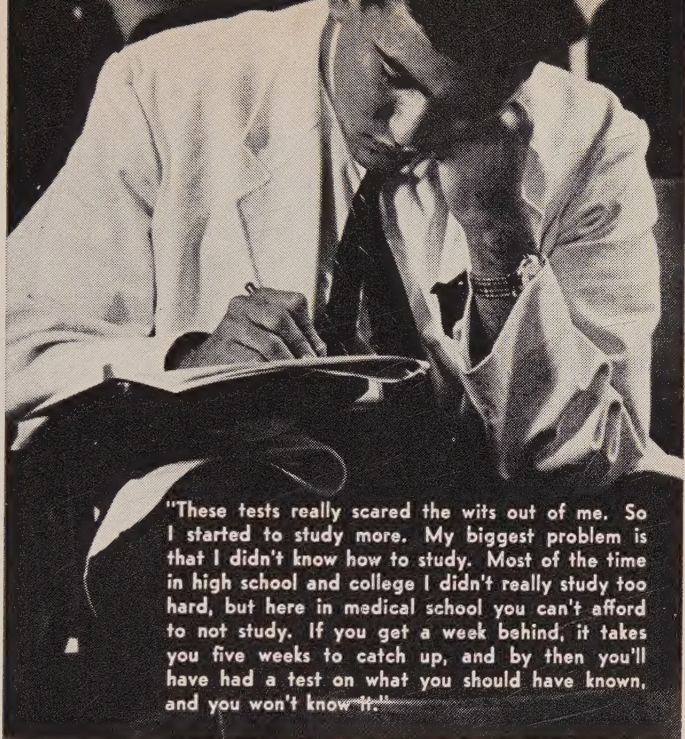
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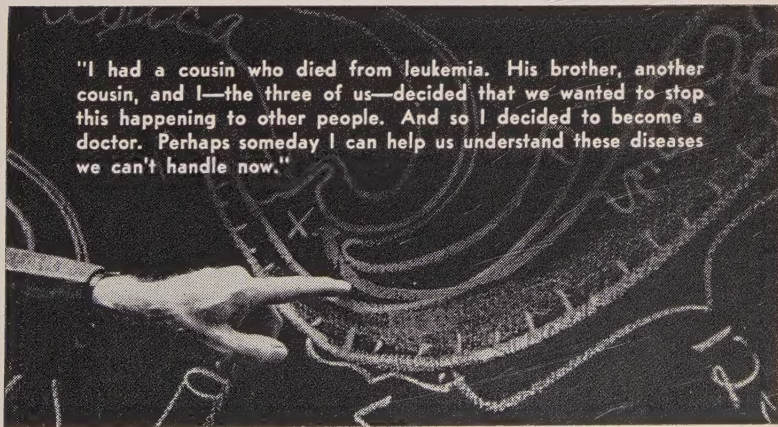
Cover photo by
Leif Skoogfors.

"One professor told us the second week he was somewhat disappointed because he wasn't getting more from us than the rest of the class. We were expected to excel. It only added to the pressures."



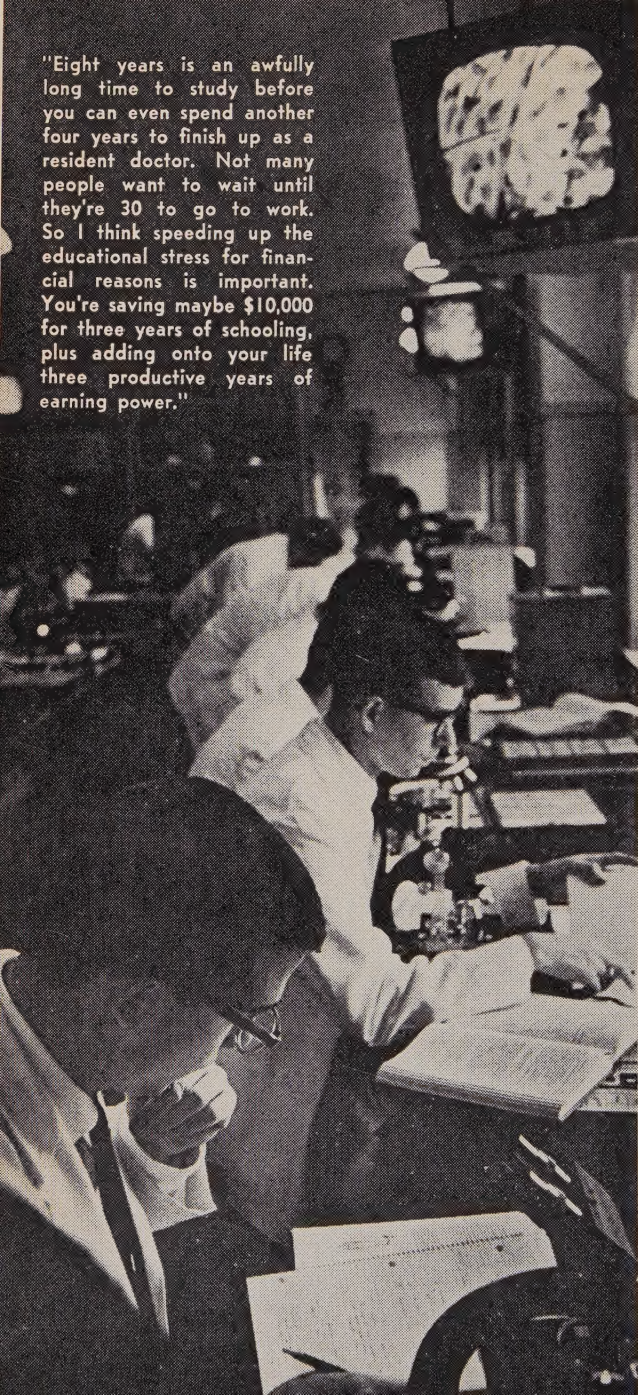


"These tests really scared the wits out of me. So I started to study more. My biggest problem is that I didn't know how to study. Most of the time in high school and college I didn't really study too hard, but here in medical school you can't afford to not study. If you get a week behind, it takes you five weeks to catch up, and by then you'll have had a test on what you should have known, and you won't know it."

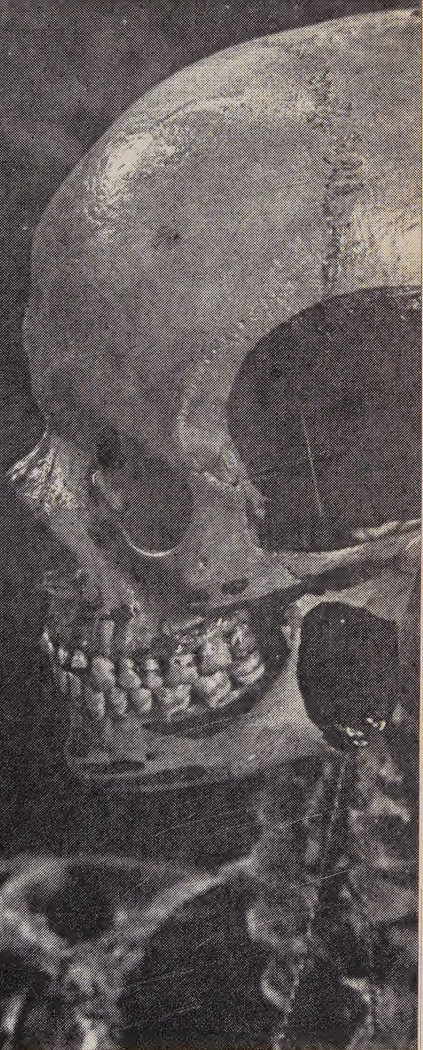


"I had a cousin who died from leukemia. His brother, another cousin, and I—the three of us—decided that we wanted to stop this happening to other people. And so I decided to become a doctor. Perhaps someday I can help us understand these diseases we can't handle now."

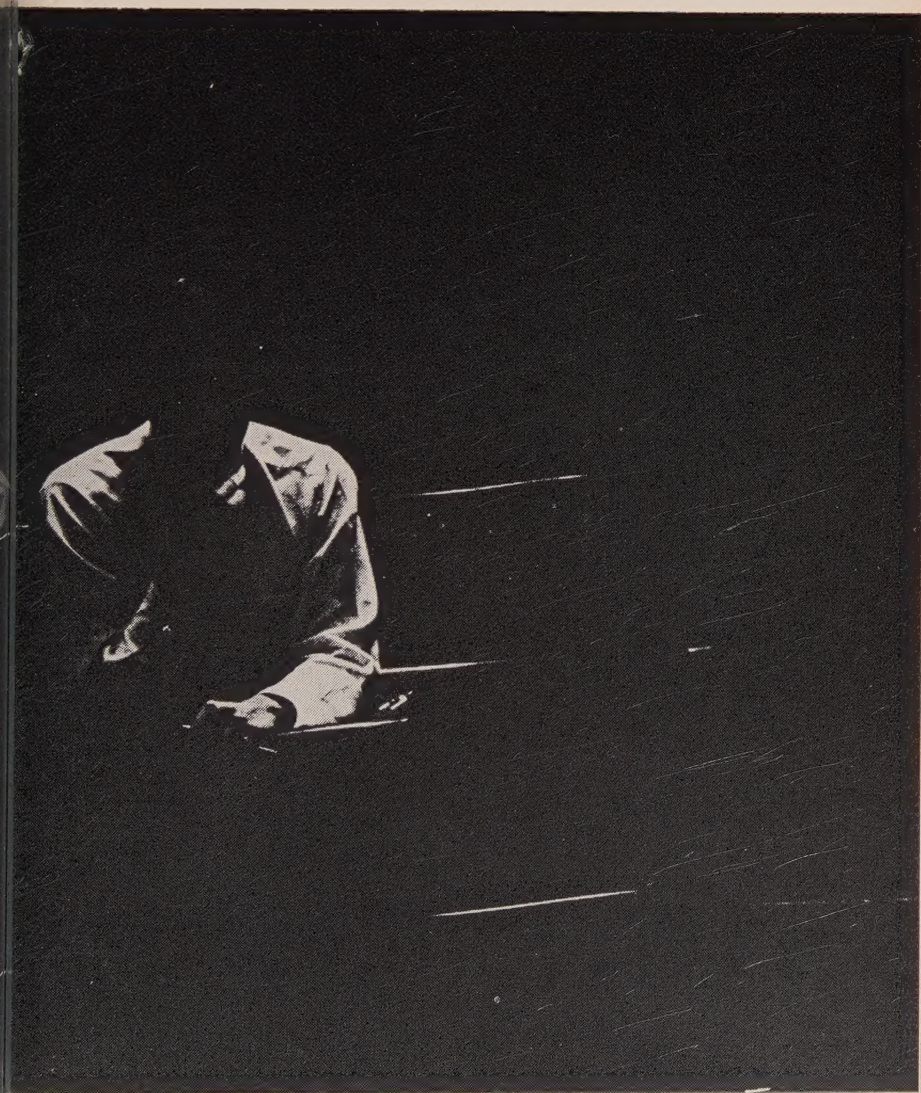
"Eight years is an awfully long time to study before you can even spend another four years to finish up as a resident doctor. Not many people want to wait until they're 30 to go to work. So I think speeding up the educational stress for financial reasons is important. You're saving maybe \$10,000 for three years of schooling, plus adding onto your life three productive years of earning power."



Before working with human cadavers, I remember going to the embalming room. I tried to force myself to lift the white sheet covering the body, but I couldn't. I ran out. But when I came back up the next day into the lab where we first saw the bodies we were to work with, I wasn't afraid. I lost the feeling that it was human. You leave to, right off, or it's no good. When you work with just one part of the body at a time, you forget that it is human. You become impressed with the details of its structure—the way it works. But when you finish the course and are able to see everything as a whole, you gain more respect for the human body than you started out with."



"If you want to get into this accelerated program, you'd better be thoroughly sure you want to be a doctor and very soon, because you eliminate a lot of good times in college simply by being there three years less than normal. You are thrown into very difficult and concentrated academic work three years ahead of other boys your age. Being a little younger than the other students here at medical school made us feel a bit more inadequate. But the difference in age wasn't really that much of a problem. The thing that kept me going was fear. At first you feel that you're the only one who has this problem. You see everybody else studying and you don't know what they're thinking. As far as you know, you're the only one who's really scared. But after that first test, you get your results and you find that everybody else is in the same boat. You don't feel alone anymore—and that had been the hardest part."



THE MOMENT

I GREW UP!



Photo by Barbara Hirsch

As I look back on the few short years of my life, I can't pick any one moment in which I grew up. Life is full of growing up experience and, at the time of the experience, it is difficult to say how it will affect or influence you. No person is ever fully mature, but I like to think that each day I will be a little more grown up than the day before.

—Linda Duke, Kent, Ohio, Age 17

When I entered high school, new demands and pressures were cast upon me that a child could no longer control. At this time in my life, people no longer regarded me as a child, but as an adult. When people expect you to be something, I think you're more apt to be it.

—Arlene Brady, Pottsville, Pa., Age 16

I actually doubt if I have grown up. Many of my friends also doubt if I have grown up. Growing up too soon is a sad thing. A person is really only young once. These could be the best years of our lives and we should enjoy them.

—Roger P. Forbragd, Clark, S. D., Age 17

The first time I drove the car alone downtown. It felt so great to have people give me that "Can she drive already?" look.

—Jean Sylvester, Merrill, Wis., Age 16

When someone had hurt me very deeply I found that I could not only forgive them, but also understand the forces, ideals, and emotions that gave rise to the situation in the first place. That was the day that seems to me I first really began to grow up.

—Michael Merrill, Jamestown, N. D., Age 17

While working in a hospital I saw birth and death which, when combined, made me "grow up" quite quickly.

—Roger Huddleston, Decatur, Ill., Age 17

Each day I grow up a little more; and while I appreciate the insights of maturity, I also hope I never really become a "grown up" who has lost that youthful charm, pursuit of fun, laughter, and love for the world.

—Barbara Waidelich, Naugatuck, Conn., Age 17

I think I had my greatest feeling of growing up when I said good-bye to my parents as I left for

college. I knew I was really on my own now to make of myself and my life just what I chose. There would no longer be someone right there to make me sit down and get things done—I'd have to do it myself. These truly are the times that try men's souls!

—Pam Woodstra, Ames, Ia., Age 18

I suppose the thing that helped me most was getting suspended from school, in tenth grade, for a mischievous deed. It taught me that I have a responsibility to my parents, my friends, my teachers and myself for my actions. Since then my grades have come up and I have found it easier to get along with people.

—Jay Ressler, Reading, Pa., Age 17

I had been feeling very depressed about my parents separating for a long time and I just couldn't bring myself to go to school and face the truth. I was looking out the window and thinking about how badly I didn't want to go when I realized that I would have to go sometime and face it, and that every day I waited it would be harder. So I went and it wasn't easy, but if I hadn't I don't know where I'd be now.

—Sue Marx, Sawyer, Mich., Age 17

I don't feel that there was an exact moment that after it was over I could say, "Well, I'm grown up now!" There were many of these little moments beginning with the loss of a loved one. Then there were others—like realizing "it" was only puppy love and then the reality of trying for college acceptance which, if it doesn't scare you to death, makes you grow by striving. There have been many others and I expect many more. I don't feel I've completely grown up, yet.

—Kathy Thurston, Southwest Harbor, Me., Age 17

The summer a year ago when I was severely injured in a car accident and was on the edge of death for four days and unconscious for over three weeks. When I woke up, and was finally dismissed from the hospital, was when I realized how close I was to death, and how little I had accomplished. This was a very maturing experience.—Allan Widlits, Portland, Ore., Age 16

The first time my mother let me bake a pie. I felt this was really growing up at the time.

—Ann Carnes, Leetonia, Ohio, Age 16

I was attending a conference on "Christian Social Action" where I was exposed to the inner city problems. My eyes seemed to suddenly open as I recognized the agonizing cry of a forgotten people. My life in "suburbia" had hidden the world and its grave needs. It was at this conference where I was exposed to the problems of minority groups and city life. I began to wonder how I could have been so blind so as not to have seen the conditions outside my "suburbia world."

—Judy Martinez, Marlborough, Conn., Age 18

I am the youngest child of a family that lives without a mother. My two older sisters had both been out of town at colleges and I was living alone with my father at the time. One day while I waited for him in the car so we could go home together after a usual work day, one of the fellows in Dad's office came to me and told me that my father had suffered a heart attack that afternoon. Suddenly I was alone in life, completely responsible for myself.

—Alice Hastings, Huron, S. D., Age 17

During the seventh and eighth grades, I was a "rotten" kid. I used to do things I'd rather not mention here. Well, after I went to a Pilgrim Fellowship Retreat, I realized how rotten, no good and worthless I was. That night, in a fit of tears, I *begged* God to let me be a Christian. And all at once, it was as if a tremendous burden had come off me. I felt pure and clean and refreshed. I knew that I was a Christian. Later, people would comment on how amazed they were at my changeover. I grew up when Christ came into my life.

—Ranceford Okada, Kauai, Hawaii, Age 16

I think the time was the weeks following a disagreement with my parents. The disagreement was caused by great misunderstanding between us. I still feel that I was right. I almost had nowhere to turn and didn't know what to do. Nevertheless, my decisions had to be made by me and later I had to decide if they were the right ones. The disagreement was small to them, but great to me.

—Cathy Eisbrenner, South Bend, Ind., Age 17

Growing up is a delicate process which is so continuous that I can't really pinpoint a time when I grew up; I'm still on my way! However, one time when I realized that I must learn to be an adult was when I became aware that my parents would die someday; in fact everyone I know, love, admire or dislike will die. I was lying in bed trying to get to sleep, when it hit me: I will die, too, and I knew I had to make a mark, do something to help the world and the people in it.

—Franna Ruddell, Spearfish, S. D., Age 17

I guess I'm just as much a misfit as Peter Pan. I'm what some people call "die-hards" for, like Peter Pan, I "never want to grow up." I'm crazy, you say? Well, if you take a good look at the world situation, would it be any wonder if I didn't want to grow up and become a part of *that*? I know you're saying I'm going to *have* to grow up and face reality some day. Well, that might be so for others but not me, because, if you think about it, and I hope for your sake you do, there is no other way to face reality than as a child.

—Robert VanRoosenbeek, Houston, Tex., Age 17

I grew up the day that President Kennedy was assassinated. This sudden tragedy halted my "happy-go-lucky" attitude toward life and made me realize that life is not all happiness and fun. It gave me time to evaluate

the world around me in a more serious manner. This enabled me to see the ways of life much more clearly and to better understand and appreciate what I have.

—Christine McFaul, South Bend, Ind., Age 16

The first time I spent a week at Camp Wihakowi, a Congregational Conference camp, was a turning point in my life. I was really AWAY from my family for the first time. I was "on my own" to make my own friends, form my own opinions, and learn about God. This was the first time I had a "crush" on a boy and that helped me to grow up too. There was no single moment at which I feel I grew up, but church camp was the time in my life when I started to feel the magnitude of the world around me.

—Nola Yasinski, Springfield, Vt., Age 17

I can't recall the day or year or any earthly time and precise moment—all I know is that one day I was stripped of my child-blind faith and I began to question. I was appalled at first, but when I realized my questioning was strengthening my belief I knew I had reached the crisis in my life and was growing up. I'm still not complete in my growing, and God help me what I ever am, but I am aware of new knowledge and constant growth and maturity.

—Diann Rector, Weeping Water, Neb., Age 17

Well, I'm seventeen and a half. Maybe I'm not grown up yet . . . or mature. I do believe I'm somewhat more advanced than I was two or three years ago. But at school or with a group of kids I still act silly, but I have a good time. Now's the age to have fun, so I might as well get it out of my system. As of now I guess I'm really not quite grown up completely.

—Toni DeRossett, Marion, Ill., Age 17

I think the most recent growth I made was when I lost for the first time. It was an election and I lacked ten votes. Those ten pairs of hands I didn't shake, or conversations I didn't start. I had always gotten pretty much what I wanted until then and I had never really appreciated what I had. It takes defeat to appreciate success and understand what it takes to achieve it.

—Dorothy Weaver, Troy, Ohio, Age 18

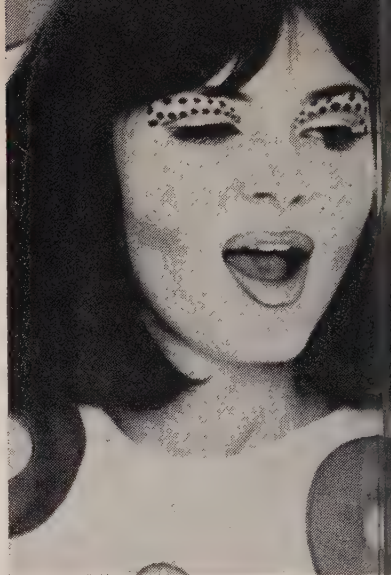
I'm not sure there was such a moment. It could have been the moment I was confirmed or the day I started working on the second floor of our small hospital. Perhaps it was the day my high school counselor told me I was a leader among my classmates or was it the night of my first date with a very special boy?

—Florence Beshler, Red Bud, Ill., Age 16

I think growing up is more like a stairway—some steps so small they seem to form a small hill, and others so large they look like cliffs.

—Leah Gurrie, Chicago, Ill., Age 18

These glasses (far right), built by 17-year-old Ralph Hotchkiss of Rockford, Ill., are designed to enable blind people to "see with their ears." An award-winning science project, these glasses have mirror lenses which reflect light from objects in front of the wearer to a pair of photo-sensitive cells protruding before each lens. The cells transmit warning sound signals to a pair of special ear pieces. Near right: Swingin' with the times are the brilliant polka dot eyelids painted on in contrasting eye shadows. Inspired by Pop Art, the new look in make-up adds a zany combination to the current off-beat fashions around town.



CHURCH CORPS SUGGESTED AS AID TO PEACE CORPS

A former Peace Corps official recently suggested that a "church corps" be organized to fill needs that cannot be met by the Peace Corps. Dr. Samuel D. Proctor, an associate general secretary of the National Council of Churches, said an ecumenical "church corps" could send members to areas where it is difficult or impossible for a government to move unilaterally. As an example, he named displaced persons camps in the Congo and Israel. Dr. Proctor said that churches could send volunteers at about a third of the cost per Peace Corps member.

GREEK STUDENTS POLLED ON EBBING CHURCH ATTENDANCE

"I don't understand the ancient language of the services. I waste my time listening to things I don't understand." This was one of the

replies from 250 students in Athens area who participated in a survey conducted by a local newspaper to find out why many young people today do not attend church in the predominantly Orthodox country. Other typical replies were: "dislike the sermons because the sound as if they want to insult us." "The church has no meaning for me because it does not help solve spiritual problems." "In some movies I can get more helpful guidance than in the church." "My friends make fun of me if they see me go to church." A number of students admitted they had come to dislike going to church because their parents made it compulsory. Among "personal principles" which some students cited were: "I don't like praying together with other people" and "I am too young to worry about saving my soul . . . when I'm older then I'll turn to the church."



United Press International

HIGH SCHOOL OFFERS BIBLE AS LITERATURE

Thirty seniors are enrolled in "The Bible as Literature," a new elective course at South Side High School in Fort Wayne, Ind. The purpose of the course, described as an experiment, will be to acquaint public school students with Bible passages quoted frequently enough to be considered part of the tradition of the English language. Principal Jack Weicker emphasized that the course does not constitute religious education and that material is presented in a non-sectarian manner with efforts to avoid theological interpretations. Students introducing questions of a strictly religious nature will be referred to their priest, minister or rabbi. The course is now being offered in about 20 Indiana public high schools, and is authorized by the Board of Education as senior full credit elective subject.

CATHOLICS URGED TO HAVE A "HOLY DISCONTENT"

"Students must cultivate a holy discontent with the Church, for the sake of the Church," Dr. Robert McAfee Brown said recently in an address to graduates of Loyola University, a Roman Catholic School in Chicago. Dr. Brown, a delegate observer at the Second Vatican Council, explained that he did not mean they should question their faith, but rather that which is "human, fallible, corruptible and therefore reformable." He said that "the creative voices within the Church in this age of the laity will be those who criticize the Church when that is necessary, not because they dislike her, but precisely because they love her." He urged the students to "make common cause with your Protestant and Jewish and secular neighbors in as many areas as you possibly can."

LAW and BEHAVIOR

BY ROGER SHINN/ We couldn't have much of a society without law. Law provides two of the essentials for people living together: order and justice. Without order, life would be unpredictable, chaotic, capricious. No one would be safe or secure. Without justice, some would trample on the rights of others.

Justice does not "just happen." Human life is full of impulses that threaten justice. Every society has people who want to take advantage of others. Every one of us sometimes needs protection against others who might harm us. And every one of us, it is important to realize, needs some restraints lest we infringe on the rights of others.

All human societies have laws of some kind or other. Men never live together entirely without law. Thinkers have sometimes tried to imagine what a completely lawless society would be. One of the philosophers, Thomas Hobbes, said that without government the life of man would be "nasty, brutish, and short."

Our own government has developed out of a history that includes many struggles. The most basic law of the land is set forth in the Constitution. It enshrines the wisdom of the founders of our nation, a wisdom that was built on a long human history. We have this Constitution because some men struggled and died for freedom, because some worked patiently to achieve it, because generations of men have labored to make it work. And always we know that improvements are possible, that changing times demand changing laws. The Constitution itself makes this clear when it provides a method for amending it. And the American people have used that method in 23 cases.

But it is important that the American people, without worshipping the Constitution, respect it. It is important that they realize the cost of this achievement and the importance of maintaining it. Disrespect for constitutional government can threaten the basis of our social life.

But what is the relation between law and behavior? Some time ago the Chief Justice of the Supreme Court



talked about the relation between law and ethics in these words: "In civilized life, Law floats in a sea of Ethics. . . . Without ethical understanding, the Law, as a Ship of State, would be stranded on dry land. When there is no ethical commitment to observe the Law, the judicial and police systems are really helpless, and the Law often ceases to operate at all. . . . Therefore, Society would come to grief without Ethics, which is unenforceable in the courts, and cannot be made part of Law."

In other words, for a law to be effective, people must by and large believe that it is right. On the other hand, if people were ethical enough, we wouldn't need many laws.

In this same address, the Chief Justice says: "Without Law, civilization could not exist, for there are always people who in the conflict of human interest, ignore their responsibility to their fellow men." As I understand it, he is saying that, to some extent, law can make people behave even when they would rather not.

Finally, the Chief Justice says: "If there were no sense of love in families, if there were no sense of loyalty, if friendship meant nothing, if we all, or any proportion of us, were motivated only by avarice and greed, Society would collapse almost as completely as though it lacked Law. Not only does Law in civilized society presuppose ethical commitment; it presupposes the existence of a broad area of human conduct controlled only by ethical norms and not subject to Law at all."

If I understand the Chief Justice, he is saying that ethics goes beyond law—that we have some responsibilities that law cannot enforce. If conscience sometimes goes beyond law, is it also true that law sometimes sharpens a dull conscience?

Let us investigate an old slogan that is too often repeated and too seldom examined. We have often heard it said, "You can't legislate morality." As the slogan is generally used, it is one of those half-truths that do as much to mess up our thinking as to clarify it.

There is some obvious truth in the slogan. Certainly, we cannot legislate all morality. No law will make a man love his neighbor or forgive his enemy. No law will make him generous or force him to show good will. Any high morality requires voluntary action carried out in a free spirit-action of individuals and of groups.

The Bettmann A



"Men of At
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—3

But the slogan includes an equally obvious error. To some extent we *can* legislate morality. There are ancient moral commandments—thou shalt not kill, thou shalt not steal—that have been made public laws. Law cannot make a man love his neighbor. But law can tell a man not to kill his neighbor or steal from his neighbor. Law can prevent men from forbidding their neighbors to vote. Such laws are more effective when a spirit of public morality supports them, but sometimes law must tell a man, "Whether you like it or not, you must do some things and you must not do other things." As a matter of fact, there is not much to legislate about *except* morality. Some laws are mainly procedural, but even these usually have a moral purpose.

Perhaps we can sum up the issue this way: First, morality underlies law. As Chief Justice Warren has said: "Law floats on a sea of ethics." Second, law embodies some of this morality. Third, there is always a morality beyond law, asking more than law can or has any right to ask.

Take a practical example: Morality tells us that we should strive to give all citizens equal opportunity. Law can go part way to enforce this morality. It sets up public schools, taxing citizens to pay for them and requiring children to attend them. It enforces civil rights when powerful groups try to deny them. But then morality goes still further. Through United Funds, the Red Cross, and churches, we voluntarily seek to extend opportunity. Or in personal relations we offer friendship, which no law can require.

"Without ethical understanding, the Law, as a Ship of State, would be stranded on dry land."





A protest: "No taxation without representation."

One question about law and behavior which has become highly important in our recent experience is: Is it ever right to disobey the law? We know that a tyrannical law may be a corruption of justice. The Nazis, for example, made vicious laws that destroyed people. We honor some brave men, who, in the Nazi period, defied law, not for their own advantage, but for justice. In ancient Athens, the enemies of Socrates plotted to get him condemned to death. He asked people to think—and some of the stuffed shirts of Athens accused him of corrupting the youth. When the court sentenced him, it offered him a way out. He could go free if he would agree to keep quiet. Socrates answered: "Men of Athens, I honor and love you, but I shall obey God rather than you." We find very similar words in the Bible. In ancient Jerusalem, Peter and his friends were commanded to stop preaching. Their answer was: "We must obey God rather than man." (Acts 5: 29)

These are thrilling episodes in the history of mankind. But they raise difficult questions. What happens if every individual sets himself up as a judge of right and wrong, obeying or disobeying law as he chooses? The result may easily be social chaos, the breakdown of law, the risk of mob rule or lynch law, intolerable cruelty and injustice. Can we find any way of deciding when it is justifiable to disobey a law? Let me try a few suggestions.

First, our processes of constitutional government provide methods for the testing of laws. Sometimes we may believe that a specific law is itself illegal, that is, unconstitutional. Or we may believe that the orders of a particular governmental official are illegal. Then a man may disobey the law openly and honestly in order to test the law in court. He is not trying to cheat and he is not

showing disrespect for legal processes. His act may lead the court to strike down an unconstitutional law.

Second, people may use disobedience to protest a law when it violates their consciences and they see no way to change it. Normally, when one dislikes a law, he should work to change it rather than disobey it. But if a tyranny or a corrupt bureaucracy makes orderly change impossible, some form of protest may become necessary. Or a minority with little influence may openly disobey a law and accept the consequences of its act, in order to impress the forces in power.

One of the cries that led to the founding of this nation was, "No taxation without representation." At the Boston Tea Party patriots violated laws in order that they might win a right to participate in the making of laws. More recently Negroes, who have been denied the right to vote, have sometimes disobeyed laws that they had no hand in making. They acted nonviolently in civil disobedience. They had the double aim: To challenge laws in court and to appeal to the conscience of the white minority. In some cases they won their cases in court; in other cases they persuaded society to change its laws.

In all these cases the disobedience is open and plain spoken. The effort is not to evade a legal claim, but to challenge the law in the public arena.

There is a third kind of disobedience that may be different. It is the rare situation of an intolerable wrong. It may drive people of integrity to secret plots to disobey. Thus in American history the evil of Negro slavery led men of conscience to help slaves to escape via the "under-

A protest: The right to vote for every qualified citizen.



ground railway." Thus also the Nazi persecution of Jews led the best and bravest of men to disobey laws in order to save lives. Recently the Berlin Wall has led to secret courageous plots of defiance.

These are times when some men feel compelled by morality to disobey law. In a government of gangsters, an honest man is likely to be a law-breaker. My purpose is not to tell you that you should or should not obey some specific law. Rather I would ask you to think about the question, freed both from any automatic assumption that evil laws are always to be obeyed or from any irresponsible defiance of law.

These are exceptional cases. Sometimes we have to meet them. More often our responsibility is to prevent such exceptional cases from arising. Let us remember that a government of law is a precious achievement. To threaten it capriciously is to endanger life and the best human achievements. A constitutional society can survive only if men maintain respect for law. So long as men differ in their purposes and interests, we will need laws to control behavior and to prescribe ways of settling our differences. In this situation our responsibility is: To work for just laws; to keep an open society, in which those who disagree with laws have the opportunity to work for their modification; to keep alive the spirit and aim of justice through law and morality beyond law. ▼

Dr. Roger L. Shinn is Professor of Applied Christianity at Union Theological Seminary and Adjunct Professor of Religion at Columbia University. The above article, "Law and Behavior," is excerpted by permission from the script of one of a series of television programs, entitled "Tangled World," hosted by Dr. Shinn, and sponsored by the United Church of Christ. A book based on the TV series and bearing the same title has been published by Charles Scribner's Sons, New York.



William Winslow

touch & go

Your magazine is guilty of heresy! And the local "Philadelphia Society for Propagating Pure Doctrine and Chastising Heretics" wishes to protest vigorously your publishing FALSE doctrines and thereby subjecting to corruption thousands of our youth. YOUTH is corrupting our youth!

The objection, of course, concerns the last line of the poem (poem?), on the back cover of the "music" issue (March 28). It reads, "music is you, God." In our zeal and devotion to pure doctrine we must loudly denounce this equation. Music is NOT God; nor can you invert it and say "God is you, music." There is lurking here a most grievous theological error.

There is abroad in our land, a vast confusion as to just who God in fact IS. All sorts of concepts have been offered as to who God is, and some claim extensive followings, such as: America, Theistic Capitalism (vs. Godless Communism), Mother, Our Southern Way of Life, James Dean, Playmate of the Month, Happiness, Me (usually has only one follower), The Young Man (on the Way Up (a fitting direction), Successful Churches, the Group, etc., etc. To this growing list you now add "music"! As we have the others, we protest "music" being God.

As rational men we concede "music" as being more plausible than some of the others. It does allow for the usual development of factional followings—conservatives (de-

voted to Bach, Beethoven, Mozart), liberals (Milhaud, Bartok, Mahler), and radicals (Davis, Mulligan, Brubeck). And one can speak of "God's music" in relation to the angel choir, harps, and lyres; or the "music of God," which Karl Barth believes to be the 459 works of Mozart. But you still can't say God IS music. He calls it forth, listens to it, enjoys it—but He isn't it. He is something (one) else.

We demand that you recant your heresy in the next issue.

*Yours fanatically,
PSPPDCH*

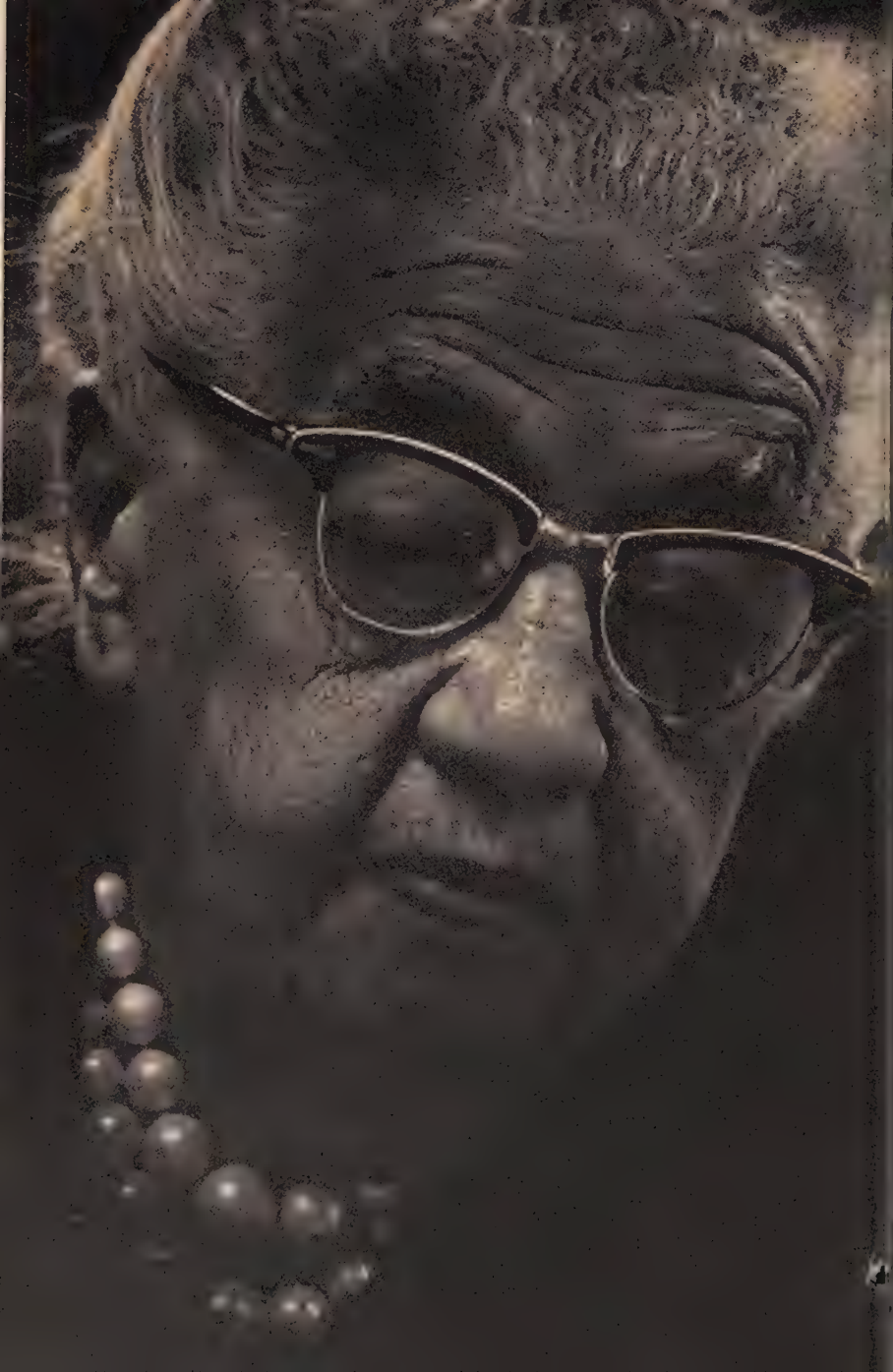
Every issue of YOUTH is very interesting as well as being entertaining. I especially enjoyed the article entitled "Hi Teach!" in the March 14 issue. In that same issue, the article about Henry Tani was very good. For those of us who have met and spoken with him, we know that every word is true.

—V. B., *Tell City, Ind.*

The news of the death of Henry Tani was very sad and shocking. He left a tremendous impression with me. To this day I still have not heard as fine and energetic speaker as he.—G. M., *Summit Hill, Pa.*

A group of us girls in my high school have read the article, "Hi Teach!" (March 14 issue) and have agreed that the book, *Up the Down Staircase*, would be a perfect reference for our term paper on delinquents in high schools and on the street of the poor sections of New York.

—M. W., *Granite City, Ill.*



Y RUSSELL ROWLAND / The Highland Street United Church is very ecumenical really, and we were glad to have Father Zenesky speak at our mission supper. Father Zenesky is awfully young, but he's a priest and he was in Africa for a while, so he knows. He's pleasant, and he doesn't let seriousness run away with him, and I hear the Catholic kids like him a lot. Our church is also highly efficient, which is why we guys usually end up doing dishes afterwards. What we could hear of the Father's talk, through the kitchen door and the clouds of steam, was pretty interesting. But we were busy, of course, and didn't hear much.

Well, believe it or not, when it was all over we looked around and there was Father Zenesky. He walked right into the kitchen, smiling and . . . you know, interested in everything. We all froze up and kind of stared. I know I did, anyway. This was before we knew how nice the Father really is, and heck, it wasn't too many years ago I was scared *stiff* of priests. We noticed, naturally, and after saying hello he really came out with a wild one.

"Well, boys! Have you read your Hundred Fifty-first Psalm lately?" Just like that. Out of the blue.

We kind of grinned at each other like a bunch of idiots, and no one said anything. Finally I managed to get out. "No-no. That is, I mean, not . . . lately." I was completely ashamed of myself—I wasn't sure I'd ever actually read the thing at all.

He laughed. "Well, boys, I'm mighty glad nobody said yes. I'd have to tell him a big fibber, you see, because there isn't any Hundred Fifty-first Psalm. It seems old David got tired and quit at one-fifty."

I guess we laughed then, too, kind of. Anyhow, we gradually got talking about this and that, just shooting the breeze. I remember we were going pretty good on the subject of grown-ups. That was interesting. Boy! We can really be sort of vehement when we want to.

"Sure they like us, and they're great to us, but I mean, somehow we never seem to . . . get to do anything worthwhile in return—in the church here, or in town, or— . . ."

"Why, young people do lots of fine things," said the Father.

"Yeah, but—you know—on the same footing?"

"Same footing as what?"

"As grownups."

"Oh, I suppose not, but . . ."

"Well, that's just it. You know—it's like what good *are* we, anyhow? It's not like they really need us."

"Yeah. Oh, they break their back teeth to be nice and all, but somehow we always end up feeling like we maybe should sit off quietly and peek

PSALM 151

out at them from the corner of our eyes because they're just . . . just *infallible* somehow, and they don't *really* need us, no matter what they say.

"But that's ridiculous. We adults aren't infallible. We make just many— . . ."

"Well, relatively. I mean, take me, for instance. I'm *scared* to try and do anything really useful for the church because I'd maybe not do an absolutely perfect job of it, and anyway there'd always be a grown-up who could do it better than I could. After they thanked me they'd go and do it over again quietly, the way it should be done, and how would I feel then? You know?"

"Yeah, what we do is just never worth anything because they could always have done it better or quicker themselves, even if they never say so."

"Well granted, an adult just by definition is capable of a bit more than a young person, but that doesn't mean *you* don't have a lot to contribute, too."

"Like what, besides maybe a fresh point of view? That's all we've really got to offer, and they aren't interested in that."

"Now certainly they— . . ."

"Like heck they are. Excuse me."

"We're just the kids, you know? We have our little youth group and we go to church with our parents, and if we want to be helpful we can wash dishes after the mission supper. What else are we good for?"

"Well, I really think you're all getting upset about n— . . ."

"Sure—that's how grown-ups feel."

"But to us it means a lot."

"We *want* to help, but how can we?"

"We can't do a thing grown-ups can't do better."

"They don't make the mistakes we do. They know better."

"We don't even know how many Psalms there are."

"Compared to us, grown-ups really are sort of infallible, really I mean . . ."

Just then old Mrs. Mosby walked into the kitchen, so we shut up. She's a terribly tall, grey-haired old lady, kind of stooped and wearing glasses. Mrs. Mosby is very active in mission work and the Ladies' Guild and flower arranging and things like that. She's really one of the pillars of the church, I guess. The kind you have to look up to. "My gracious, what's all the hootin' and hollarin' in here? The boys givin' you a hard time, Father?"

He laughed again. "Oh no, ma'am, no. We were just out here talking about . . . about the Hundred Fifty-first Psalm."

"Oh . . ." She smiled. "Oh, yes!" She nodded, slowly and wisely. "Yes . . . I know it well."

RUSSELL ROWLAND / Russell, who is 17 years old and lives in Bethel, Conn., is editor of his high school newspaper and yearbook. He is also president of his youth fellowship at First United Church of Christ and teaches a Sunday church school class. This is his second piece to be published in *YOUTH* magazine (see "The Valley of the Shadow of Death," November 8, 1964 issue).

ay we **quote** you?

re's a lesson to be garnered from an old captain's log: The horn that's tooting best is the one that's in the fog.

—Fred W. Norman in
The Wall Street Journal

ter to remain silent and be thought a fool
n to speak out and remove all doubt.

—Abraham Lincoln

men are equal before fish.

—Herbert Hoover

es rise highest against the wind—not with

—Winston Churchill

if thou love life? Then do not squander
e, for that is the stuff life is made of.

—Benjamin Franklin

ommon sense is instinct. Enough of it is
ius.

—George Bernard Shaw

t of the secret of success in life is to eat
at you like and let the food fight it out in-
e.

—Mark Twain

A equals success, then the formula is A
als X plus Y plus Z. X is work. Y is play.
s keep your mouth shut.

—Albert Einstein

e is tons of discipline.

—Robert Frost

eed is good when wisdom leads the way.

—Edward R. Morrow

fanatic is one who redoubles his energy
en he has forgotten his aim.

—George Santayana

tesmanship consists sometimes not so much
knowing what to do ultimately as in what
do now.

—Adlai Stevenson

man is good enough to govern another
n without that other's consent.

—Abraham Lincoln

ou listen to too much advice, you wind up
king other people's mistakes.

—Al Volker in Miami News



"Don't let me have the car tonight,
Dad . . . I'm trying to learn how to
overcome adversity!"

YOUNG PILLARS

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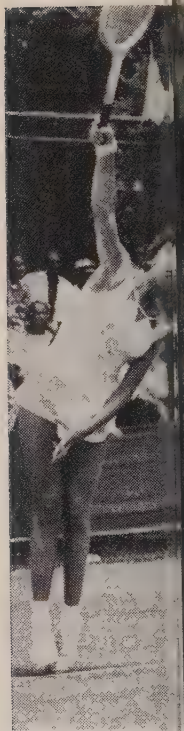


"I just read where all girls eventually
end up resembling their mothers, so
before I ask you for a date, I was
wondering if you happen to have a
snapshot of your mother with you."

CHI CHI RODRIGUEZ
golf



MARIA BUENOS
tennis



little
guys
are
hard
to
beat!

BY EDGAR WILLIAMS / Size can be helpful in sports, but it is by no means everything. The old idea that "a good big man always can beat a good little man" has been disproved more frequently than the ancient theory that the earth is the center of the universe. In every sports generation there have been more than a few athletes, both masculine and feminine, built along pocket-watch lines who have made it big in those competitive sports open to all sizes. Take a look at some present-day standouts who are on the smallish side.

In track there is 18-year-old Gerry Lindgren, of Spokane, Wash., who is 5 feet 5 and 118 pounds. International track experts generally agree that, barring injury, Lindgren will "arrive" as the best distance runner in the world within the next few years. Lindgren runs long distances with the tenacity many another teen reserves for wheedling the car keys from his father. He is so small that it has been said he could not see over the shoulders of a German shepherd unless it were lying down. But last July in the U.S.

GERRY LINDGREN
track



DONNA De VARONA
swimming



NELSON FOX
baseball



Photos by United Press International

Soviet Russia dual track meet at Los Angeles, he startled the stopwatches out of everyone by winning the 10,000-meter run.

"Lindgren does it on heart," says Mike Larrabee, who won the 400-meter dash for the U. S. in the 1964 Olympic Games. "That kid has more heart than any other two athletes I know. He's going to be a great one."

Not much bigger than Lindgren is Tom O'Hara, 22, of Chicago, holder of the world indoor record for the mile run. At 5 feet 9 and 130 pounds, O'Hara looks like a running disaster area. A shambling redhead with the posture of a consumptive filing clerk, Tom has the facial appearance of a 16-year-old. He runs with his eyes down, like a kid playing hooky and seeking to avoid being spotted by the truant officer.

Since the modern Olympic Games were begun at Athens, Greece, in 1896, the marathon run (26 miles, 385 yards) has been one of the featured track events. Only one runner ever has won the race twice. An Ethiopian, Abebe Bikila, a member of Emperor Haile Selassie's palace guards,



running in his bare feet, won at Rome in 1960. Last October at Tokyo, Bikila—wearing shoes this time—again raced to victory in the marathon. Bikila is 5 feet 3, 118 pounds. Not only that, but Ethiopia's Mighty Mite underwent an appendectomy just six weeks before the Tokyo Olympics.

In women's swimming at the Tokyo Games, Donna Varona, of Santa Clara, Calif., won the 400-meter individual medley event and was a member of the USA's victorious 400-meter freestyle relay team. The 18-year-old Donna, considered the finest all-around female swimmer in the United States today, is 5 feet 5, 127 pounds. By ordinary standards, she scarcely qualifies Donna as a "small" girl. It is necessary to remember that, as the sainted Dr. Einstein showed, everything is relative; as great female swimmers go, Donna is small. Consider: Dawn Fraser, widely regarded as the greatest woman swimmer in the world (now 27, Dawn, an Australian, won the 100-meter freestyle event in the 1956, 1960 and 1964 Olympics), is a 5 feet 10, 152-pounder. Chris von Saltza, who as a 16-year-old from Saratoga, Calif., won the 400-meter freestyle and anchored two winning relay teams in the 1960 Olympics, was 5 feet 10, 145 pounds.

The current champion of U.S. women gymnasts is Mary Lou Walther, a 19-year-old student at Kent State University in Ohio, who weighs exactly 100 pounds and is just a bit more than five feet tall. In women's tennis, Maria Bueno, of Brazil, who is 5 feet 4, 118 pounds, startled the sports world last summer at the famous Wimbledon championships in England when she won the title by defeating Margaret Smith, of Australia, in the final round. Miss Smith, generally accepted as the world's best woman player, is a rangy 5 feet 11, 156 pounds. One of America's top players is a 21-year-old Californian, Billie Jean Moffitt, 5 feet 4, 120 pounds.

In men's professional golf, you often hear of "The Big Three"—Americans Arnold Palmer and Jack Nicklaus, plus Gary Player, from South Africa. Palmer is 5 feet 11, 180 pounds. The pear-shaped Nicklaus, who is called "Ohio Fat" by his fellow pros, is 5 feet 11, 210 pounds. But Player is a mere 5 feet 7, 150 pounds. Still smaller is another top-flight pro, Jerry Barber, a 157-pounder who stands 5 feet 5. And smaller still is the new darling of the galleries on the pro circuit, Juan "Chi Chi" Rodriguez, from Puerto Rico, who carries 120 pounds on his 5 feet 4 inch frame. When Rodriguez and Julius Boros, the 1963 U.S. Open champion who stands 5 feet 1 and weighs 220 pounds, play together, unknowledgeable spectators sometimes get the impression that Chi Chi is caddyding for Boros.

In the most widespread international professional sport—soccer—there is practically unanimous agreement that the game's greatest player is Edson Arantes do Nascimento, who plays under the name Pelé. The star of the world champion Santos team, Pelé weighs 135 pounds, is 5 feet 6 inches tall. He has averaged a goal a game for eight years, which is roughly like a slugger in U.S. major league baseball hitting 162 home runs a season for eight seasons. Two years ago—and this is for real—an Italian team offered \$500,000 for Pelé. Whereupon the Brazilian government officially declared Pelé a national treasure; by law, national treasures cannot be exported.

Basketball has come to be known as a tall man's game, but it still is possible for a relatively small player with ability to be a standout. The playmaker of the United States team which won the basketball competition at the Tokyo Olympics was 5 feet 10 Larry Brown, who looked like a pigmy among teammates. On the high school level, Bobby Green, a 16-year-old sophomore at Food and Maritime High School in New York City, made spectators' eyes pop during the 1964-65 season, averaging 38.2 points per game. Bobby is 5 feet 2½.

As for major league baseball, even though "big little guy" Bobby Shantz is retired, there remain a goodly number of little guys. One is "The Littlest Angel"—Albie Pearson, center fielder of the Los Angeles Angels, who is 5 feet 5 and 141 pounds. Albie is of peculiar construction; his neck size is 15½ and his arms are 30 inches long. "I'm built funny," he admits. A former teammate, Rocky Bridges, once said of Pearson: "I think he'll be an archeological find."

And Nelson Fox, second baseman of the Houston Astros and a 16-year veteran in the major leagues, is a 5 feet 8, 160-pounder. Fox, voted the American League's "Most Valuable Player" in 1959, when he was with the Chicago White Sox, is a self-made star. When he entered organized baseball's minor leagues at the age of 16, back in 1944, he showed very little basic talent. But he toiled long and studied hard to develop what he had; today, he holds a hatful of records, in both batting and fielding.

"I believe Fox's lack of size helped him," says Paul Richards, now general manager of the Houston entry in the National League, who was manager of the White Sox for four years in the early 50's. "He realized that he would have to work extra-hard, and he did so. Almost entirely by sheer willpower he made himself a big league ballplayer."

Perhaps the best single reason for the success of so many small guys and gals in sports is that they have to work harder than bigger athletes—and have the moxie to do it. In 1954, when he was inducted into the Baseball Hall of Fame, Walter "Rabbit" Maranville, a 5 feet 5, 150-pound pixie who was a major league shortstop for 24 seasons, made an apt expression of the philosophy of the under-sized athlete. "It ain't what you got," Maranville said. "It's what you *do* with it." ▼

ED WILLIAMS / Although a staff person on **Today**, the Sunday supplement for the Philadelphia **Inquirer**, Ed Williams contributes frequently to **YOUTH** magazine and other national and regional publications.

"With purity and with holiness, I will pass my life and
practice my art."—*From the Oath of Hippocrates*

